

The American Friend

Old Series
Vol. LV No. 9

April 29, 1948

New Series
Vol. XXXVI No. 9

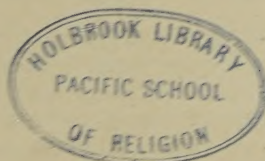
LITANY

God, help me love
Each wondrous thing:
The sun each day;
The bloom each spring.

Help me to know
That Thou art near
When lightnings flare
Or suns burn clear.

And help me show
By word and deed
Thy risen Christ
My daily creed!

EDNA HAMILTON



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For May 2 — Nehemiah Rebuilds Jerusalem

Nehemiah 1-7

"Nothing great was ever achieved without enthusiasm," said Emerson. And that is a negative statement, for which Jesus gave the positive when he said, "All things are possible to him that believeth." A certain firm advertised, "the difficult we do immediately, the impossible takes a little longer." If we remembered Nehemiah for no other reason, we should remember him for demonstrating how to do the seemingly impossible.

Jerusalem was in a sorry state in Nehemiah's time. Its leaders were gone, and the people were dispirited. Then this consecrated business man came back and with his enthusiasm revived their hope. Almost everything was the same except their attitude.

This is a study in leadership. From Gideon to John Woolman it has been true that a man with a deep purpose and a zeal for accomplishment has been a turning point in human history. The qualities seen in Nehemiah are standard qualities in leaders.

(1) He could not be diverted from his purpose. The wiles of Sanballat and Tobiah are typical examples of the attempts made to divert a man from his course. They are ridicule first, then misrepresentation, then threats, then offers of compromise. All great leaders have been tenacious and, like the blood hound, able to hold to one track in spite of conflicting enticements.

(2) He was fearless, and so he inspired fearlessness in others. Ten righteous men have often saved a city, and sometimes if ten are wanting, one will do. Savonarola stands up in the high pulpit of the church in Florence and defies the de Medici family, and the whole Christian church feels the pulse of new courage. "Be ye not afraid," Nehemiah said, but before he said it he practiced it, and people responded to his spirit.

(3) He had a sense of urgency in his work. People are not much impressed by us unless we manifest this spirit of urgency. "None of us put off our clothes." This business was of the first importance. It was not something which could be taken calmly. The main

business of their lives was rebuilding the walls and everything else waited upon that. So Jesus said, seek first the Kingdom of heaven and other things will fall into place.

(4) He believed he was doing the work of God. He might have approached the work from many angles. There were the problems of security and trade advantages, and national pride and perhaps others, but the thing which kept him at it, in spite of every hindrance, was his faith that he was serving God by this undertaking. There is scarcely any limit to what may be done when men face their tasks in such a spirit.

What needs to be done in your town? In your Meeting? Do we know the latent possibilities in the Meeting, waiting perhaps for someone with enthusiasm to come along and awaken and organize it for action? The greatest achievements of the Society of Friends have come because someone had a "concern" and because he felt it and courageously began to undertake it in a spirit of urgency and, because he thought it was the will of God, others came to his support and the walls were joined together because the people had a mind to work.

Questions:

1. Do you wait for someone else to start the work you know is needed, or are you willing to be the first to be right?
2. Think of persons you would call leaders; what are the outstanding qualities they possess.
3. In what areas are leaders needed today, in your own community, and in the nation?

RUSSELL E. REES

For May 9 — Ezra Leads a Religious Revival

Ezra 7:6-10; Nehemiah 8-10:13

The relationship of Ezra and Nehemiah has been a point of discussion among Biblical scholars for a long time. Which one came first, and how did their activities affect the work of the other? We need not try to answer that question but look rather at the revival under Ezra and try to make some judgment in regard to its importance.

The need for revival must have been evident to those who returned from the exile. Moral conditions were very bad, and Ezra believed that there was a relationship between morals and religion. He undertook to stabilize the community by a fresh emphasis upon the law of Moses and the preservation of the law is probably due in large part to Ezra. Its extreme development was an unfortunate consequence of later years.

As we look at it from the vantage point of history his religious revival lacks a great deal of being deep enough. The covenant which he gave the people had four main points. (1) the giving up of foreign wives, (2) reverence for the Sabbath day, (3) the forgiving of debts every seven years, (4) the regular support of the temple by all citizens.

The attempt to enforce the rule of no foreign wives was very unfair and unwise, as the book of Ruth points out. The emphasis upon the Sabbath caused Jesus to remind the nation later that the Sabbath was made for man, not man for the Sabbath.

Ezra represents a development in the religious life of Israel against which Paul was to take strong position years later, namely the religion of law. No one ever tried harder than Paul did to gain redemption through the law. His conversion to Christianity was a surrender of the whole idea of legalism, and led to the pronouncement of his central conviction, that the just shall live by faith, and that what the law could not do, Christ had done.

Are we in the midst of a religious revival? Certainly there are some things to indicate it. Church attendance is up, and the organizational life of the churches was never stronger. But is it a revival of prophetic religion, concerned with finding and doing God's will, or is it a revival of priestly religion, concerned with developing the rituals and ceremonies which characterize religion?

The lesson of Ezra will be largely lost upon us unless we see how it failed to call the nation and the people to a real repentance and change of life. If you put the program of Ezra alongside the Sermon on the Mount you will see it in true light. Then if you will put your own religious life alongside the two you will be able to judge whether we are in the midst of a true religious revival today.

Questions:

1. What are the marks of a true revival of religion?
2. What was lacking in the revival under Ezra, and why were the results so disappointing?

RUSSELL E. REES

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor

E. MERRILL ROOT, Editor of Poetry

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$2.00 per Year

Old Series
Vol. LV No. 9

April 29, 1948

New Series
Vol. XXXVI No. 9

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

EDITORIALS

This should be read in sequence with the editorial in the previous issue—"New Level for Missions."

The Church in Training

THERE is an important function of the church which does not lend itself easily to being dramatized. It lacks "the appeal" which service and mission work provide, yet it is fully as important. If we do not have it our outreach will finally end. That is the work of Christian Education.

In the previous issue of this journal we urged support of the new missionary program as "the church in outreach." That is important, but it is not enough. In fact, attention to missions and nothing else could be, in the long run, a distinct liability to the church and the world. The basic question is "What kind of church are we extending to the uttermost parts of the earth?"

That question can never be answered in terms of a Yearly Meeting or the Five Years Meeting alone. In fact, those bodies have no existence but for the local Meeting. Furthermore they have no *right* to existence if they do not serve the local Meeting and its members, both as the channel of outreach and the channel of self-enrichment. Our cooperative efforts are on a two-way relationship—we cannot give more than we receive.

What is the value of outreach if finally the church ceases to have any significance or if its several Meetings die, spiritually or physically, in the process. That problem is very disquieting to many Christian denominations. The church is not healthy. The source of health is within it, but the full currents of life are not flowing. The "circulation" is poor. What is the diagnosis? Is it climate—the world atmosphere in which the church lives? Is it "nerves"—the irritating pressures of present-day fears? Perhaps it is all of these, in part, but the basic problem is diet—the kind of food which it receives.

The Committee on Christian Education in the local Meeting or the other committees and leaders who work in that area are important. The faithful and prepared teacher in Sunday school, in the family, and all others who take responsibility in the educational phase of work are real harbingers of the future church. They are second to no others in the Meeting. Give them not only their due recognition, but also the best literature and preparation possible. Jesus was called "Rabbi"—teacher. Let us follow in his train!

If there is any department of local Meeting work which especially depends upon wider cooperation with the rest of the denomination it is that of Christian Education. No Meeting, by itself, can produce its own literature or hold a conference with such effectiveness as can the denomination. When the Board on Christian Education of the Five Years Meeting convenes or calls Friends together in conference, it has leading representatives of the Yearly Meetings, and persons who are definitely at work in local Meetings, conferring on the best methods and materials for our total educational work.

In the nature of the case they cannot present, as can missions, an "appealing" project for special support by Meetings or persons, but they are interested in such outreach and try to place the power of Christian leadership in the Meetings, in which missions find their source. It can never be a case of missions or Christian Education. It is both, hand in hand, trying to do their part in the total task of the church. In fact, a great part of mission work is educational in its nature, and Christian Education is missionary in its purpose.

The local Meeting, the family, the educational efforts in them, the committee on Christian Education in the Yearly Meeting, and the Board on Christian Education in the Five Years Meeting play a major part in our church life and future. They merit our recognition and support.

Indeed, Quakers will educate or perish!

Peace is Complex: War is Simple

WE can never have world peace until we learn the patience of problem-solving. Attaining the problem-mind is difficult. We do not like the pressures from problems on every side. If only there were an answer!

It is not so unfortunate that there should be a problem of Russo-American relations; that there should be labor unrest; that groups inside the nation should misunderstand each other, but the possibility that these should sink to the level of conflict is the danger. We tend to be mentally lazy. We don't like the pain of thinking. When national and international problems become confusing and frustrating there is one simple kind of response, tragic though it is, which suddenly unifies a nation—that is war.

Today our local newspaper may depict a dozen problems on the first page; tomorrow, if war is declared those problems are well nigh erased and internal factions become united around *one* problem—winning the war. When we say that men do not really want war it is probably true, but they also do not want problems and drabness in their lives. In the less conscious aspect of their minds men often do not want war with its consequences, but they want the emotional release and the glow of a great and united adventure which war brings. They escape the complexity of peace into the simplicity of war. War does not come solely because of evil rulers and bad foreign policies. They still arise in some measure out of the hearts of men who may not so much love fighting as they love escape from many vexing problems.

We must not over *simplify*, even at this point. It is not enough to say that changing the hearts of men will stop war, for unless we change the hearts of all men and change them completely conflict is still possible. We can rid the world of war long before the

heart of *every* man is changed. None-the-less the hearts of men must be changed if conflicts, large and small, are to be averted.

We must learn to face problems, live with them and solve them. The great danger, in the complexity of peace, is that they should be reduced to one—war—in the vast cycle of problems that finally must be faced and solved.

"Keep Thy Heart With All Diligence"

WE need more knowledge about the way we ought to live, for ignorance is never conducive to good living. Even so, our lives are not directed merely by what we know, but by what we love. Our affections and our wills are the seat of our disease or our health. This center of affection is the "heart." The fundamental gospel call is, "Give me thy heart," and the saving response of a repentant man is, "Create in me a clean heart, O God."

E. T. E.

What is The Gospel?

By Lewis Benson

ROGER Wilson recently said that the word "Quaker" has come to be synonymous with "well-planned relief and highly-educated tolerance." Magazine articles about us tend to assume that the story of our relief work is the only story worth telling about the Quakers. The organization set up for the relief of war sufferers after the first world war has now expanded until it is making a far greater impact on the general public than any activities in which Friends are engaged apart from the service program.

The Friends service program began over thirty years ago with the object of bringing relief to war victims. A temporary emergency existed and Friends entered into a wonderful labor of relief and reconstruction. For both the relief worker and the relieved there was a sense of making a fresh start and leaving war and the thought of war behind.

The relief worker after World War II faces a quite different situation. Modern man's imagination has now been brought to envisage the capacity of the human spirit for wilful self destruction. He sees the determination of the great powers of earth to preserve and extend their power even though this is now known to mean demolition on an unbelievably vast scale. The spiritual and moral nakedness of both the new Marxian and the old Western (Christian?) cultures is now apparent to all. It is especially poignant and inescapable to those whose lives are lived un-

der conditions of perpetual torment and privation as a result of their proximity to the scenes of conflict in the recent war.

We know how terrible are the effects of physical starvation and now we see how devastating spiritual starvation can be. These are the souls who know no hope and who live in an atmosphere and spirit of suffocating despair. These are the people who confront the Quaker relief workers all over the world. What do we Quakers have to say that will meet their soul's deepest need?

As might be expected this situation has impressed English Friends more quickly and urgently than it has impressed us in America, and some of these Friends have discovered that in this time of great spiritual need the words that we habitually now associate with "the message of Quakerism" sound thin and inefficacious. A group of well-known English Friends have undertaken to meet together in a common effort to recover the secret of prophetic power by which we may help to fill the spiritual vacuum in this war-torn world. They call themselves the "Quaker Restatement Group," and they have recently published a booklet called *Towards a Quaker Restatement*.^{*} This group of fifteen people include several who have served as clerks of London Yearly Meeting, some past and present Woodbrooke faculty members, and sev-

eral who have served as editors of Friends' periodicals. Five of their number have contributed essays to this booklet: Eric W. Savage, John W. Harvey (Swarthmore Lecturer, 1947), Margaret B. Hobling, H. G. Wood and one anonymous essayist.

These essayists call attention to the fact that "Friends fail to produce and encourage evangelists." They note that "there are not lacking today those who feel that there is something narrow and intolerant in the name of Christian," and they ask themselves, "how far and in what sense Quakerism is not in danger of abandoning its Christian basis altogether." They find among our members "uncertainty as to our message," "emotional haziness of mind," and "a will to serve, too little illuminated by understanding." In the world at large they see a weakened "sense of moral responsibility," and a younger generation whose study of Marx, Fraser and Freud have alienated them "from taking earnestly the claim of Christianity to be an authoritative way of living and one to be accepted as true." And finally they ask, "What is the gospel and what should be our part in proclaiming it today?" They have addressed themselves boldly to these questions and have come forward with a message that has the ring of deep conviction.

In one of these essays, Margaret Hobling shows that for the early Friends "belief in the light was originally a belief about Jesus Christ and the

^{*}*Towards a Quaker Restatement*, By a Group of Friends. The Bannisdale Press, London, 1947. 38 pages, 40 cents.

way in which he saves men." H. G. Wood finds that our modern Quaker conception of the inward light has strayed a long way from that original belief. In the following words he puts his finger on the primary fault that lies at the very center of modern Quakerism.

"The Quakerism of the 20th century tends to understand the principle of the inward light . . . as part and parcel of human nature as God first designed and created it."

"But this interpretation of the inner light belongs to God's purpose in making man, and not to the Christian's faith in God's intervention in history to remake and restore human nature. It discloses no essential connection between the gift of the light and the coming of Jesus."

"... it is precisely because the inner light so conceived is only loosely associated with the sphere of Christian redemption that some Friends think Quakerism to be a broader, more inclusive faith than Christianity. It should be clear that such an interpretation does not preserve all the values of the prophetic Quakerism of the 17th century nor does it represent the faith of the New Testament.

"It will not . . . take the place of the primitive Quaker message or of the apostolic preaching."

These are courageous words from England's foremost Quaker scholar.

It is now over half a century since John Wilhelm Rowntree prayed, "Lay on us the burden of the world's suffering, drive us forth with the apostolic fervor of the early church." The first part of his prayer has been fulfilled among us. The second part remains to be fulfilled. These essays tell us why we are still wandering in the wilderness instead of entering into the promised land. Every Friend who has ever prayed "drive us forth with the apostolic fervor of the early church" should read this little book and ponder its message.

A PRAYER FOR THE ASSEMBLY

World Council of Churches
August, 1948

O God Who hast poured out Thy Spirit upon Thy Church, grant that, when Thy children are gathered from all parts of the world, they may together hear and obey Thy Word; that they may seek the rebirth and the union of the Church through Thy life-giving Spirit and that in the midst of the great disorder of the world they may render clear witness to Thy gracious design for all mankind revealed in Jesus Christ our Lord and Saviour. Amen.

Christian Rural Goals

John C. Harvey

This statement is particularly fitting for Rural Life Sunday, May 2, and the emphasis of rural home life.

THE white man found the North American Continent clothed in primeval forests and prairie grasses. Streams ran clear, and fish and game were abundant. With rapidity and devastating effect, he has asserted his dominion over the Continent. Now, after some four hundred years we are told that of the six hundred million tillable acres in the United States: "Approximately fifty million acres have been essentially ruined by erosion. Another fifty billion acres are in a condition almost as serious. About one hundred million acres have been seriously impoverished by loss of soil; and about one hundred million acres more are being depleted of productive soil at an alarming rate."—H. H. Bennett of Soil Conservation Service.

IN CONFERENCE

At the invitation of the Council for Social Action of the Congregational-Christian Churches, thirty-five rural churchmen gathered in Washington, D. C., to see how the Christian gospel applies in agricultural relations. We met with key men in administrative positions in the United States Department of Agriculture. Farm groups who have as their purpose the influencing of agricultural legislation sent their representatives to our meetings, and together we looked at their work from the Christian point of view. Then we got the direct legislative angle in sessions of the House and Senate and in various committee hearings.

Mr. Shirley Greene, Merom, Indiana, who is Agricultural Relations Secretary of the Congregational Council for Social Action, has set forth four basic goals for American agriculture in a little pamphlet available from his office in Merom. The rural churchmen gathered in Washington were pleased to find that the long-range farm policy outlined by the Senate Agricultural Committee runs almost parallel with the Christian goals for American agriculture which Mr. Greene and many other rural church leaders are advocating today. The goals and long-range policy are both related very closely to the eighth chapter of Deuteronomy and Leviticus 26:3-6. Note the following goals:

GOAL I: *Organized, sustained and realistic abundance in production that*

all people may be adequately and healthfully fed and clothed.

Leaders vow that never again shall we see the tragic spectacle of destroying the products of the soil as long as anyone anywhere is hungry. Since two-thirds of the people of the world never have enough to eat, sustained high production is both a Christian imperative and a practical necessity. The call, "I was hungry, and he fed me," goes beyond private charities and Christmas baskets; it challenges agricultural policy and governmental planning. Bread is a necessary foundation for peace.

The farmer alone cannot solve this problem. In the meantime we must learn to distribute to those who need it at prices they can afford to pay; without penalizing the producer by constantly lowering prices. This may mean temporary subsidies when regional market surpluses occur. We should look into the work of the United Nations Food and Agriculture Organization in this regard, for there is advanced thinking in this group as to how the products of the world's producers can get to the world's consumers without periodic wars. Milk, corn, wheat, cotton, rice, and other products are now produced for a world market, and our Christian ethical range must be at least as broad as our trading range.

A floor on farm prices is probably going to be maintained by our Government, but the point at which this floor shall be kept has not been determined. Perhaps it will be a flexible floor, but farm leaders say that it must be enough so that the farmer will not go bankrupt.

GOAL II: *Conservation of the soil, water, and forest resources of the nation.*

"The Lord God took man and put him into the garden . . . to dress it and to keep it." On Sunday we chant, "The earth is the Lord's," but on Monday we plow up and down the hills, over-graze our hillsides, break up the sod which God intended for grass, slaughter our forests, and exhaust the soil. We act as if the earth were ours. (See Deut. 8:20)

Fertile farms may rebuild bombed cities, but nothing can save a nation whose soil is exhausted. Now, before it is too late, farmers must inaugurate soil conservation practices; consumers must pay enough for food and clothing to cover the cost of soil conservation; and the Government must encourage, guide, and pay the difference where the pub-

lic interest demands more financial outlay than the farmer can afford.

GOAL III: *Justice for the farmer.*

From the day when Amos cried out against exploitation, injustice has been the lot of the farmer. The city sets the prices he may receive, dictates the price he must pay, collects rent and interest from his work, and often takes the flower of rural youth to its artificial existence without being conscious of the debt it owes to the rural families.

Even in 1946, when farm income was high, American farmers, with nineteen per cent of the nation's population, re-

ceived only eleven per cent of the nation's income. Rural health, housing, education, and general social security are all below the level of the city standards.

We are gradually learning the interdependence of agriculture, labor, and industry, and that injustice in one area means exploitation and suffering in the whole body.

GOAL IV: *Freedom for the farmer achieved through cooperation and disciplined by responsibility.*

The farmer is in line with good American tradition when he resents in-

terference and control, decries bureaucratic bungling, and demands freedom of action and planning. He wants to do as he pleases. He should be allowed to do as he pleases, as long as he pleases to do what is now demanded by: Christian stewardship, citizenship, and brotherhood. Either we, as free men, accept responsibility or we must yield our freedom to tyrants who ignore both Christian and democratic ideals.

These goals are best realized in the framework of the family-type, owner-operated farm, and in cooperatives of various sorts.

Friends and the Rulers of People—I

By Frederick B. Tolles

THE grave import and the terrible urgency of the political decisions which must be made in these troublous days gives point to the question: what is the characteristic and distinctive way in which Friends have traditionally related themselves to political decisions? There is no simple answer. At certain times and in certain places (in eighteenth-century Ireland, for instance, and in post-Revolutionary Pennsylvania), Friends have held themselves aloof from political life, acquiescing in the decisions and demands of the powers that be, so long as they did not contravene conscience. In other times and other places, notably in colonial Pennsylvania and Rhode Island and in Victorian and post-Victorian England, Friends have participated actively in all phases of political life with notable results.

I

There is a third way, sometimes pursued concurrently with the other two, which I am inclined to regard as the most characteristic and viable as it is the most distinctive Quaker method of affecting political decisions. It may be called the *prophetic* way. The prophets of Israel, one recalls, were inspired men who, emerging from the obscurity of private life at critical junctures in the history of their people, stood before their rulers and declared unto them the word of the Lord. From the vantage-point of a life rooted in prayer and worship, they were able to see the emergent problems and crises of politics, as it were, *sub specie aeternitatis*, and to review the mutable laws of men in the light of the eternal moral law. In the midst of the vicissitudes of worldly policies and the immoralities of corrupt courts, they proclaimed the

Some Friends question our present relations to legislative efforts and to government in general. What is our responsibility? Here is a point of view, ably presented in a series of two issues.

unchanging will of the righteous God. This personal confrontation of the divinely-inspired "forth-teller" and the secular ruler is the essence of the prophetic relationship to politics.

William Charles Braithwaite has called attention to the degree to which primitive Quakerism fulfilled the prophetic function of the Church *vis a vis* the State. This function he describes as "the duty of using its faculty of spiritual vision so as to penetrate below the surface of life to its inner meaning. Its insight should lay bare the issues of good and evil that underlie the conventional morality and the current conduct of the time. Its faith should give it the courage to judge these issues from the standpoint of righteousness, not by worldly policy or the promptings of self-interest." Throughout the three centuries of Quaker history, there have always been Friends who have taken upon themselves as individuals this prophetic function.

George Fox had several interviews with Oliver Cromwell, Lord Protector of England, and on each occasion he spoke words of admonition and counsel in the true, prophetic spirit. "The power of the Lord God ris (*sic*) in me," he records, "and I was moved to bid him lay down his crown at the feet of Jesus." At a time when there was a move on foot to make Cromwell King, Fox forthrightly bade him "mind the crown that is immortal"; Cromwell thanked him for it and invited him to his house. "If thou and I were but an

hour in a day together," Cromwell had remarked earlier, "we should be nearer one to the other." The impression made by the Quaker prophet upon the equally powerful personality of this military dictator was undoubtedly deep.

II

One cannot read the history of Quakerism in its first half century without being struck by the frequency with which Friends found occasion to confront the rulers of Christendom and even of the non-Christian world. The appearance of Mary Fisher before the Sultan and poor John Luffe's audience with the Pope are familiar, though somewhat bizarre, chapters in the story of early Quakerism. More significant, perhaps, in terms of actual political effectiveness were William Penn's personal contacts with the crowned heads of Europe. His relations with Charles II and James II of England, with William and Mary and Queen Anne, with Princess Elizabeth of the Palatinate and Peter the Great of Russia provided a notable illustration of the proverb: "Seest thou a man diligent in his business? He shall stand before kings." One would give much to know what Penn said in his interview with Peter the Great while the latter was in England studying the ways of Western civilization. We do know that Penn later wrote the Tsar a letter in the authentic vein of the prophet. "May thy example show thee to be as good as great," wrote the Quaker, "that thou mayest bear his image by whom kings reign and princes decree justice, without which goodness, power itself can never do."

In view of the current importance of our relations with Eastern Europe, it is

worth noting that Quaker contacts with the rulers of Russia, before the Revolution, at least, were numerous. Thomas Story and Gilbert Mollison (brother-in-law of Robert Barclay the Apologist) had an opportunity to talk frankly with Peter the Great in 1697, and interested him in attending Friends' Meeting. A little over a century later, William Allen and Stephen Grellet waited upon Tsar Alexander I in London. The two Friends discoursed with him on religious subjects and the Tsar expressed great unity with their views. Then Stephen Grellet, feeling his heart "warmed by the love of Christ toward him and under a sense also of the peculiar temptations and trials to which his exalted station in the world subjected him," addressed a few words of prophetic counsel to him, upon which the Tsar, with tears in his eyes, replied: "These, your words, are a sweet cordial to my soul, they will long remain engraven on my heart." A few years later in St. Petersburg the same two Friends again had an opportunity with the Tsar, closing their interview with a period of silent worship.

Joseph Sturge, whom Rufus Jones has called "the consummate flower of Quakerism in the nineteenth century," occupies a special place in this prophetic tradition of Quaker relations with political leaders. In 1850, he was one of a small delegation of concerned folk who undertook on their own responsibility to approach the German and Danish Governments, then on the brink of war, in an effort to mediate their dispute. Only four years later, this devoted Friend, with two others, made the long winter journey to St. Petersburg to try to avert war between England and Russia. They were warmly received, and Sturge was able to assure the Tsar that, despite appearances to the contrary, there were those in England who bore no animosity towards the Russian people. At the very moment when the Quaker delegation was carrying out its pacific mission, however, war fever was rising at home and their good offices were powerless to prevent the outbreak of the bloody and unnecessary Crimean War. The Quakers' sincere assurances of love and respect were not forgotten in Russia and the mission made a deep impression upon the imagination of Englishmen, many of whom were in sympathy with Sturge and with the great Quaker statesman, John Bright, who never ceased excoriating his government for launching this bitter and inexcusable war.

(To be Continued)

QUAKER HILL MUSIC INSTITUTE

May 21-22

Out of the two preliminary workshops of March 6 and March 20, known as Music Institutes, came the request for a longer and more intensive search into music needs for the Friends Meeting. Therefore, a third Music Institute is being planned at Quaker Hill for the week-end of May 21, 22. The purpose of the Institute is to develop better use of music in worship and in other activities within the Meeting.

Members of the first two Institutes will come to this over-night meeting as well as any others who feel they may profit from such an experience.

Leaders of the Institute are Rolla Foley of Wilmington College, Dail Cox and Frederick Kintzer of Earlham College. Sessions of the Institute will be devoted to discussions, suggestions, research and the pooling of ideas and materials.

The group will meet at Quaker Hill on Friday noon (CST) for luncheon and will disperse at four o'clock the next afternoon. On Friday night members of the institute will organize an impromptu "Musical Evening." Provision is being made for persons who wish to bring children.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

They Saw Gandhi, by John S. Hoyland, Fellowship Publications, New York City, 1947, 102 pp., \$1.75. This book, by the well-known English Quaker historian, becomes more pertinent than ever since Gandhi's death. *They Saw Gandhi* gives in short chapters Gandhi's way of *satyagraha* in dealing with oppression and evil, from the points of view of many different kinds of people in India. The chapters are written in the first person as though by workers, peasants, students, untouchables, and a Brahmin.

The author speaks as himself in the last chapter, "I saw His approach to Religion." In this chapter he quotes the following from Gandhi, himself, in showing how Gandhi's whole movement is based on religion and worship: "I worship God as Life, Truth, Light, Love, the Supreme Good. He is the ruler and transformer of the heart. He is personal to those who need his personal presence. He is embodied to those who need his touch . . . He is ethics and morality. He is fearlessness . . . He is purity, and may only be known by the pure in heart."

There is an introduction by John Haynes Holmes which is in itself another illuminating chapter. The whole book, with its simplicity and imaginative concreteness, would be particularly valuable to teachers.

CATHERINE BRUNER

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Teaching the World How to Read, by Frank C. Laubach. Friendship Press, \$2.00. Dr. Frank C. Laubach is well known for his pioneer work in overcoming illiteracy. His lessons on simplified reading techniques have given him prominence in the field of missions and other inter-cultural relations. His recent book will doubtless prove to be one of the "great sellers" on the book market for today. Both in methods of reading and in studies on prayer, this author is well and favorably known.

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FOR THE ASKING

A very limited supply of the following literature has been discovered and will be sent free to those who ask for it so long as it lasts. The Five Years Meeting 1940, Isaac T. and Lida K. Johnson Lecture, *Beyond Democracy* by Alvin T. Coate, and the Johnson Lecture for 1945, *Original Quakerism, A Movement, not a Sect*, by Rufus M. Jones. There is an ample supply of the brochure by Dorothy Gilbert, *Walter C. Woodward, Editor and Friend*.

All of the above are free.

ON TITLE TO FARMLANDS

Something to think about

BY ROY J. CLAMPITT

A method for transfer of title to farm land has come to my mind, which seems worthy of consideration by all who are concerned over the erosion of our rural communities, both physical and spiritual. As did my father and grandfather before him, I mortgaged my farm, and then passed through the depression of the '30's in considerable doubt as to whether I could hold the place. In fact, I was advised by several men of sound business sense not to try to hold on, but I had bought the place for a home and refused to let go as long as there was any hope at all. Now the mortgage is nearly paid off, but I wonder whether or not title to the farm is worth all the worry my wife and I went through. I certainly do not like the thought of the next generation going through a similar experience, with its accompanying threat to one's business integrity. Neither does it seem right that farm land should have to be paid for anew by each generation, with the larger share of each purchase price going to the city.

If one of my children decides to take over the farm, I propose to arrange a thirty-five year lease on the usual stock-share basis, with title to the land going to the tenant when he has fulfilled the full term of the lease. In this way the land will not, and cannot be mortgaged by him and, during the thirty-five years of the lease, I or my heirs shall receive our full share of what the farm will produce in the way of income.

If this is a good idea within the family, it seems it should be equally good for a tenant who is of no kin to the owner. If it should happen that none of my children want to operate the farm, I shall look for some other tenant who might be a valuable member of the community, and shall make the same arrangement with him.

BENEFITS TO COMMUNITY

Naturally, such a plan cannot be brought about by legislation; doubtless any such legislation would be declared unconstitutional. Nevertheless, I see no reason why it cannot be practiced in any community by concerned land owners—people who have the future of the community at heart. If several land owners in a community were to adopt such a plan, either in co-operation with their own children or with others who wished to become members of the community, several benefits would result.

First of all, the new tenants would immediately feel a sense of belonging to the community and would therefore be more likely to take an interest in all community activities. Second, there would be no tendency, as is so often the case with short leases, to try to rob the soil. Rather, a sense of stewardship would be developed because the tenants would look forward to becoming owners. Third, the owner would have no problem of re-investing his money; it would be invested in the safest place possible, and right at home. Fourth, owner and tenant alike would share in good and bad years or through depressions. In fact, such a plan in general use might become a stabilizing influence on prices.

The greatest objection to such a plan, naturally, would come from absentee heirs who might feel deprived of part of their inheritance. But inheriting money is not considered too good a way of getting it, as our inheritance tax laws will testify. Neither is there anything to hinder the owner from sharing with his heirs as much of the income as he wishes during the thirty-five year period. Because debts are outlawed after a period of time, it seems not too illogical to also outlaw inheritances after such a lease period.

I submit this plan for consideration and discussion by members of the Rural Life Association. I might add two comments further. First, the thirty-five years rental period may not be the best length of time—it might be five years or so more or less. Second, in case the tenant proved unsatisfactory, or in case he decided to leave the farm, the lease could be terminated as any other lease might be. No one would lose if such a thing happened, and I suppose the owner might be said to have gained by having the income from the farm for the additional time that the first tenant occupied it. I shall be very happy to discuss this in more detail by letter with any one who may be interested in the plan. It is, so far as I know, an entirely new idea but I cannot see why it might not work out well.

AGAIN—OPPOSE U. M. T.

The forces working for conscription have not stopped. There is now real danger, but it can be stopped if America speaks against it. Write, wire or call on the following:

Senator Arthur Vandenberg, Senate Office Building, Washington, D. C.; Senator Chan Gurney, chairman of the Senate Armed Forces Committee now holding hearings on U.M.T., Senate Office Building, Washington, D. C.; Senator Alben Barkley, Senate Office Building, Washington, D. C.; Speaker Joseph Martin, House Office Building, Washington, D. C.; Rep. Leo Allen, House Office Building, Washington, D. C.; Senator Robert A. Taft, Senate Office Building, Washington, D. C.; Senator John Bricker, Senate Office Building, Washington, D. C.; Hon. George Bender (Congressman-at-large), House Office Building, Washington, D. C.

Also indicate your reaction on the revival of selective service. There is no difference fundamentally between a draft and U. M. T. It is all conscription!

THE CASE FOR UMT

"Therefore we stand for compulsory military service for every man. If a state is not worth that, then away with it!"

"The army educates men only to be reliable, decent members of the community, men who in the hour of need and danger feel themselves united in loyalty with the nation; and should fate confront them with the sternest ordeal, will defend the freedom of their people with bravery and honor." Thus wrote Adolph Hitler in Mein Kampf.

Let my mouth be filled with thy praise and with thy honour all the day.

PSALMS 71:8

ANOTHER LEGAL THIEVERY?

Is this the way America always treats the Indians! If it happened in Russia and her borders, it would be roundly assailed by many Americans. Is the record with the Navahos, an honorable treaty broken by the American Government, now about to be followed by an outright, legalized steal? Ask your Congressman for the facts. Write the Friends Committee on National Legislation, 2111 Florida Avenue, N. W., Washington 8, D. C., for their interpretation.

A bill to take away six land reserves totalling more than 1,500,000 acres from the Alaskan natives has been introduced in Congress and was the subject of hearings before a Senate Public Lands Subcommittee February 24, 25, and 26. This measure, S. J. Res. 162, was introduced in the Senate by Senator Hugh Butler of Nebraska, chairman of the Public Lands Committee, and Senator Arthur V. Watkins of Utah, Indian Affairs Subcommittee chairman. The companion measure in the House, H. J. Res. 269, is sponsored by Representative Wesley A. D'Ewart of Montana.

This bill would not only take back without compensation the lands granted to Alaskan natives by legislation in 1936, but would prevent any future grant or confirmation of Indian titles to lands in Alaska, according to the National Congress of American Indians. The 1936 statute specified the ways in which native land reserves may be created in Alaska, covering areas which have been continuously occupied by natives since aboriginal times, other areas which have been reserved for native use, and other adjacent areas of public domain which are not subject to private claims. When these reserves were established the Federal Government assured the natives that their reserve lands would never be taken from them without their consent. If Indian titles can be wiped out in Alaska by Congressional fiat, then Indian titles in all the states west of the Mississippi can be wiped out in similar fashion.

"Now," writes Amy Hollingstad, president of the Alaska Native Sisterhood Grand Camp at Petersburg, Alaska, December 19, 1947, to the National Congress of American Indians, "the men in Washington who are supposed to be our protectors say that big corporations can take over our trees, our minerals, and all our lands without asking our permission or paying us . . . We are wondering if they expect us to live on snow and to keep warm in winter by burning ice?"

The Home Missions Council of North America is stirred by this threatened action. If you are concerned, write the above Congressmen.

A TRIBUTE TO ERROL DEVERE PECKHAM

In the passing of Errol Peckham, the Society of Friends and especially the community at Penn-Craft, Pennsylvania, has lost a great spirit and a warm friend.

It was my privilege to know Errol first when the two of us were students at Penn College. One couldn't know him long without realizing that he had an extremely tender conscience and a sense of urgency about putting into operation the latest conception of truth that he knew. When I first knew him he was ardent in presenting to all of the younger students at Penn the personal claims of Christ upon their lives. He then anticipated becoming a missionary and was a member of the student volunteer band.

Somewhat against his own taste he played football in order to have more influence as a Christian. I suppose at that stage he would have been called a fundamentalist, if one had tried to put his theology in a pigeon hole.

Then he went to theological seminary. There, a whole new world of religious and social ideas was opened up to him and his ministry in Brooklyn and Poughkeepsie, New York, was devoted to an effort to awaken minds intellectually as well as to kindle spirits. But he was never quite happy in the professional ministry, for he still yearned to get close to people but not to be under financial obligation to them. He felt that professional ministry barred him from the deepest personal relationships.

Then came the depression and Errol helped in the distribution of relief among coal miners in Western Pennsylvania. When the American Friends Service Committee decided to build a self-

help community for unemployed coal miners, Errol selected the families which were accepted for resettlement.

Then came the relationship which I think more nearly satisfied his inner spirit than any he ever had. He earned his living by selling farm bureau cooperative insurance. That in itself was a mission to him because he was deeply interested in the cooperative movement.

He also helped to build his own house. More than any one person he helped to erect the building which housed the local cooperative store and, most important of all, he built himself into the affections of this new community struggling to find itself.

Errol was a person never quite at ease because he saw something larger and better ahead. But in the relations that he enjoyed during the last years of his life, he was happier than he had ever been. He has left a rich heritage of friendships and of lives made better by the contacts he has formed. He never got to the foreign mission field, but he made of every contact he had an opportunity to enrich lives, and there could hardly be a truer missionary.

CLARENCE E. PICKET

To turn all that we possess into the channel of Universal Love, becomes the business of our lives.

As physicians have always their instruments and knives ready for cases which suddenly require their skill, so do thou have principles ready for the understanding of things divine and human, and doing anything, even the smallest, with a recollection of the bond which unites the divine and human to one another.

From Meditations of Marcus Aurelius Antoninus.

PEACE CONFERENCE OF MID-WESTERN FRIENDS

This conference will meet at Earlham College, Richmond, Indiana, August 2-6. The general theme is "The Spiritual Responsibility of Friends for a Peaceful World." This is an opportunity to worship and plan together for strengthening our peace testimony; think of our relation to world affairs; rededicate ourselves to our world responsibility.

Friends between the Appalachians and the Mississippi have not had sufficient opportunity to be together or to work together on their common responsibilities. Many others are turning to us for an answer to the post-war disillusionment, yet the war years have brought us face to face with our own weaknesses. We cannot forever look back to an historic testimony to guide us in the face of changing conditions. We must search our own souls for the will of God and act accordingly.

The purpose: This conference is called to seek prayerfully the meaning of our Quaker faith; to face its implications in our present world; to foster a more spiritually-powerful peace testimony; and to develop a rededication among us that will produce dynamic concern and motivation.

This is for at least four hundred chairmen of peace and service committees, clerks, and pastors, and for at least one representative from each Monthly Meeting. It is sponsored by Earlham College and Wilmington College; the Peace Board of the Five Years Meeting, American Friends Service Committee and the Peace and Service Committee of the Friends General Conference. The cost is: Registration, \$7.00; board and room \$9.00—a total of \$16. Send names and addresses of interested Friends to Conference Planning Committee, Box 73, Earlham, Indiana.

TOLERANCE

Let me not in careless mood
Judge those whose motives are unknown;
Let me not question their poor strength
Until I'm certain of my own.
Let me not hear the tuneless phrase,
In life's large and greater song;
Let me not scorn discordant notes
Until my own are true and strong.
Let me not see another's life
Except in Beauty, grown,
Lest on the tablets of my heart
I darkly etch my own!

ERCELLE O'BRIAN DAVIS

THE HEAVENS DECLARE . . .

One look into the starry sky beyond day's golden doors,
Shows planets, constellations, and wandering meteors:
All, in alignment infinite, forever move and shine—
The platted Heavens, God's handiwork in marvellous design.
A thousand light-years in His sight are as a flick of time,
And in His rhythmic systems even star-dust has its rhyme.
The shepherd in the lonely night has seen His work afar,
And Wise Men, leaving all for truth, have sought a stranger Star.
His wondrous works reveal to us who gaze from earth's frail crust,
His laws are perfect, giving faith to us whose frames are dust.
Let knowledge still adventure on where utmost space looms dim:
For in the far, as in the near, we shall discover Him.

CARL SHRODE

FOR FRIENDLY ACTION

RURAL CHURCH BEAUTY

BY CAROLYN E. COX

We all know that the rural church has been declining for many years, and the fact that it often does not have a pleasing appearance may be as much a cause as a result. When people look at *your* meetinghouse or parsonage, are they likely to think that the people who make up its membership are concerned about religion? Do they get the impression that the church is the important thing in life, and after seeing the exterior are they attracted enough to want to look inside?

It is said that Americans do the best job of packaging anywhere in the world, though the contents may not always justify the wrapping. Just now we need not concern ourselves with the inside, though that is important; let us instead look at the outside—the building and the grounds of your Meeting.

Does your meetinghouse look well cared for? Does it need a new roof, a coat of paint, a repair job on shutters or broken windows? The time is ripe for securing donations for paint or shingles. Is the building bare of planting? Does it have trees around it to give shade and to make a pleasant setting? Is the lawn mowed regularly, or does it grow into a tangle of long grass?

In trying to improve its physical appearance, a country church need not imitate the city church with its formal evergreen shrubs. Instead, it can have a style all its own in keeping with its informal location. What a wealth of material there is in every near-by woods—dogwoods, redbuds, elms, maples, witchhazels, spruces for Christmas trees, honeysuckle, wild roses, myrtle and English ivy to plant around the base of shrubs so that mud will not splatter the church wall during a rain. All these may be had for the digging and transplanting—and the nice thing about a country church yard is that it is not cramped for space. One need not limit oneself to just one specimen of a kind but can plant an abundance of shrubs that can be pruned at flowering time and the blossoms taken inside for decoration there, too. To one who senses the great possibilities in informal shrub plantings, it always seems a little sad and pathetic to see farm people purchase potted plants to decorate the pulpit and window ledges when they could, for the mere picking, get great armloads of billowing blossoms that would put to shame any paltry potted plant.

This is not to recommend loading up your church yard with everything in the woods, or planting so thick that the result is a wilderness that causes the lawn caretaker to lose his temper as he attempts to mow around the plants. Simplicity, it should be remembered, is the key to beauty. Just choose a few things, and plant a good many of them together so there will be a real splash of color all congregated in one spot. Care should be taken, however, not to smother the church building with plants; let the foundation show here and there so the structure will appear secure and not give the impression of floating on a sea of shrubbery.

A plan should be made first of all so that changes need not be made later when the plants have grown large and difficult to move. State agricultural colleges help in making such a plan, or you may call on the Rural Life Association office, Quaker Hill, R. 28, Richmond, Indiana. They have a story for you, telling how three churches received help in planning their yard and recreation program. Perhaps your county agent can help, too.

The lay-out of the church grounds should receive a great deal of study. Things to consider are parking space for persons attending evening recreational features as well as the regular worship meetings; recreation grounds—tennis courts, baseball diamonds; an outdoor area with attractive shrubbery background where musical or dramatic presentations may be presented or where vesper services may be held; picnic ground for homecoming and other similar gatherings—easy access to fuel storage space so planned as to be unnoticeable, or preferably absent on the "living" side of the grounds. Driveways leading to public highways should be studied in order to avoid traffic hazards or danger spots, and should be kept as short as practicable because of the expense of their maintenance and also because they are seldom outstanding in beauty. Planting at the entrance to the church parking ground or driveway should not obstruct the view of highway traffic, and wide-throated junctions should be provided so as to avoid "bottle necks."

A plan, once made, can develop over the years and provide a continuing interest for the worshipers. It need not be all planted in one year, but it is important to make the plan first, even if not in detail, and now is the time to make that plan. Don't wait until another building is added, thinking that

landscape planning is merely decoration. True, some needs will develop as time and experience accumulate. Paths which develop in the lawn usually indicate that poor planning of walks, or none, is the cause. If this occurs, the problem may be solved gently, however, merely by planting a sturdy shrub or small tree directly in the path of the trespassers and so encourage them to use the walks provided.

After some preliminary thought has been given to plans for your building and grounds, we suggest that you call together a group of interested people for a spring house-cleaning party if you have not done so already. Make a day of it. Some can do carpentry repair where needed; others can start painting; still others can plant shrubbery. Have a basket dinner at noon with a time of fellowship together. Invite the entire community, and you may secure some new members later.

FAMILY WEEK FOR FRIENDS

Friends may decide their own dates for "Family Week." May 2 to 9 is being observed generally, but a later week would also serve as well.

The observance of National Family Week is becoming more and more general throughout this country, and Christian people are finding it worth while and challenging. For Protestant churches it is sponsored by the Inter-council Committee on Christian Family Life, representing the Federal Council of the Churches of Christ in America; the United Council of Church Women; the International Council of Religious Education; and by denominations and city, state and county councils constituent to these national agencies.

The theme for this year for Protestant churches observing Family Week is "Christ the Center of Home Life." It is interesting to notice that a special observance of Family Week is also planned by Roman Catholics and Jews.

Excellent interdenominational materials have been provided for guidance in planning for, and using Family Week. One bears the title, "National Family Week for Every Protestant Church." It is a basic guide on what families and churches can do. The other bears the title, "Pages of Power for Good Homemakers." It is a devotional guide for Family Week and is prepared with the thought of being helpful to families with children. We hope that Friends everywhere have been far-sighted, and have secured these materials to aid them in planning for the week. If not, they are still of value and available.

After doing so, however, there may be a question which Friends will be

asking, and it may be something like this: "In the observance of Family Week, how can we plan to give it the Friendly slant, and bring into our programs the emphasis and message which are distinctly those of Friends?"

One excellent suggestion is that Friends should use this opportunity to acquaint families (parents and children alike) with good Quaker books that are available and that may be used in homes for instruction, information, and inspiration. If a book table is being used during Family Week in the church or in the Sunday School to display books and materials on Christian Family Life, let one section of this table be used especially for such Quaker books—books of devotion, information, and books of stories for children.

If special parents' meetings are being held, use such occasions to make known the good Quaker books for children. Use the occasions also to talk about "worship in the home," and "making our Friendly message vital in the home." If a Family Night is planned, arrange somewhere in the program the opportunity to give emphasis to Friends' literature and Friendly guidance for home worship.

Family Week is an excellent time for Friends to lay stress upon our peace emphasis, and it is so sorely needed today. What better place is there than "home" to begin teaching peace, and to learn to live at peace with others? Two significant leaflets have been prepared along this line which need to be publicized. One is published by the Federal Council of the Churches of Christ in America, and is entitled, *World Peace Begins in the Family*. The other is written by Harold Chance, particularly giving the Friendly point of view, and is entitled, *Peace Begins at Home*. These may be obtained from the Christian Home Life Department of the Board on Christian Education.

There may be interesting projects planned and carried out this year during Family Week. We should like to hear about them. It may be that you are doing something to give the Friendly emphasis that others would like to know about. Send in a report of your projects, particularly along this line, and we shall try to arrange to pass the ideas on by means of mimeographed materials, or through the pages of this magazine and the *Penn Teachers Monthly*. Send your reports on projects to

R. Furnas Trueblood, Chairman of Christian Home Life Department, Board on Christian Education, 234 College Avenue, Richmond, Indiana.



HOWARD YATES

February 15-22, Howard Yates, pastor at Fall Creek, Wilmington Yearly Meeting, gave very helpful service in an evangelistic effort in the Friends church, Lynn, Indiana, with Franklin P. Chant, pastor. The Lord Jesus Christ was honored and people were faced with the fact that no one can avoid Him. The Meeting has been strengthened and a strong bond of Christian fellowship has been established in Lynn meeting with the Yates family. Our interest and prayers for the work they shall do in the name of Christ will follow them as they plan to establish residence in the Rafter parsonage, Monroe County, Tennessee, September 1, and as they join the mission staff to assume pastoral duties at Rafter.

.. Correspondence ..

FROM OUR READERS

THANKS FROM GERMANY

Editor, THE AMERICAN FRIEND:

A short letter to tell you that we have received quite suddenly four Care parcels! They must be in response to your advertisement of our needs, and we do really thank you very much indeed. They have come at a time when our food is really at its lowest ebb, and are a great help to us.

You will be glad to know that we are eventually going to get bulk food from America, so things should begin to look up.

Thanks again,

JOHN ARMSTRONG

Friends Relief Service
68 H.Q./C.O.G. (BE)
Bad Pyrmont, B.A.O.R.

FOR READER EXCHANGE

Editor, THE AMERICAN FRIEND:

Wishing to perfect my English, I should be glad if an American Friend would send me—after reading—copies of THE AMERICAN FRIEND.

In exchange, I am ready to mail to that Friend copies of the French Quaker review: *La Lettre Fraternelle*.

Would you be kind enough to transmit my address to a Friend who would be interested with my proposal?

With thanks and Friendly

V. COTTON

26 rue du chateau d'eau
Lessines, Belgium

Write THE AMERICAN FRIEND if you are interested in this exchange.

* * * *

ELEMENTARY TRUTHS

Editor, THE AMERICAN FRIEND:

There were two articles in THE AMERICAN FRIEND, February 19 issue, which especially impressed me. They were the articles on "The Boyhood of George Fox," by Rufus M. Jones, and, "There Was Something in His Voice," by Arthur Stanley Harris, Jr. The simplicity brought out in each article appealed to me.

It seems to me we are losing a great deal of the value of the more simple ways of life, such as was brought out in the stories of these two earnest and sincere boys. The condition of the world today is, no doubt, due to the neglect of these teachings. We get our ideas from some political, economic, or scientific leaders who often give but little attention to moral or spiritual values.

With all of our learning and modern literature, there is something earnest seekers get from the teaching of the Bible that cannot be found elsewhere. I wonder if the church is failing to impress this upon the world as it should. I am sure many of us as individuals have been lacking in making Christ "The Way" as E. Stanley Jones expresses it so well in his devotional book. Had George Fox and some of the other great leaders of the church been willing to conform to the formalities of their time, we should still be much farther from the true light than we are today.

HENDERSON J. HADLEY

Kokomo, Indiana

Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite, to desire anything which needs walls and curtains.

From *Meditations of Marcus Aurelius Antoninus*.

QUAKERDOM · AT · LARGE

California Yearly Meeting furnished a plane for their mission in Alaska. Delos Westbrook of that mission makes flights to stations that are otherwise difficult to reach.

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Pearl Spoon, who has been teaching for three years in Monroe County, Tennessee, will join the Girls' School faculty in the Friends Mission, Kenya, East Africa, this summer.

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Rupert Stanley, formerly minister of the Union Street Friends Meeting in Kokomo, Indiana, has accepted the pastorate of the Bethlehem Presbyterian church, Newburgh, New York.

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Edward and Ruby Dowsett, New Zealand Friends and recent visitors in America, will sail for England, April 29. Their forwarding address will be c/o Friends House, Euston Road, London, N. W. 1.

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Anderson Friends Meeting reports a successful series of meetings. Millard and Naomi Downing of Zanesville, Ohio, were the ministers. Albert Bohnert is the pastor. Several were received into membership on Easter Sunday.

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Grace Blackburn, present nurse in Earlham College, will join the hospital staff in the Friends' Mission, Kenya, East Africa, this summer. Her training was in the graduate school of nursing at Pittsburgh, Pennsylvania. Her home is in Fishertown, Pa.

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Western Yearly Meeting Young Friends will be well represented at the International Young Friends Retreat in Holland this summer by Florence Emma Kendall, Alice Bell, Phyllis Cox, and David Castle. They will do visitation, particularly in England and Ireland.

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Dr. Ezra and Frances De Vol had planned to sail for China and eventual service at Nanking under the Ohio Yearly Meeting Board. A cable from his brother, Charles De Vol, urged him not to sail until Fall, by which time it would be known whether the Communists would take Nanking and stop the mission.

* * * *

President Samuel Marble of Wilmington College presented to the student body the possibility of a new dormitory for seventy-five men. The

students rose to pledge \$50,000 worth of work, and certain industries offered materials. Here is a dormitory that rises from the grass roots, and apparently it is a *movement*.

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It is cheering news to hear of the courage of Friends in Pueblo Quarterly Meeting, Colorado. Beaver Park and Pueblo are erecting new church buildings in spite of difficulties. A few Friendly checks for this work would greatly aid them. John Oliver is pastor at Beaver Park and Clio Brown at Pueblo.

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Fred Hoyt, formerly missionary of Kenya Colony, East Africa, and now director of the Museum and instructor in Industrial Arts at Friends University, was a recent caller at the Friends Central Offices in Richmond. He was conferring with Ersal Kindel who takes up Fred Hoyt's former work in Africa.

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Five hundred graduating high school seniors who are considering a college education attended the eighth annual high school senior day at Wilmington College, April 15, afternoon and evening. These seniors represented one hundred and fifty high schools in the southwestern Ohio area served by the institution.

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A member of the Rural Life Association, a Friend and M.D., pediatrician, wishes to locate in a community of about 15,000 with qualified hospital near-by. Friends Meeting and good schools desired. Prefers New England and Mid-Atlantic region. Write the Rural Life Association, Quaker Hill, Richmond, Indiana.

* * * *

The revised directory of Friends Meetings is off the press! It is a valuable booklet, giving the Friends Meetings for Worship in the United States and in Canada. The time and place of Meeting, as well as the name and address of the clerk, are given. Copies at twenty cents may be ordered from Fellowship Council, 20 South 12th Street, Philadelphia 7, Pa.

* * * *

From all across the United States, young men and women are volunteering for work with the American Friends Service Committee this coming summer. Is there a young Friend in your Meeting who ought to join with these

others in seeking ways to solve social, economic and international problems through active good will?

* * * *

Ersal and Helen Newlin Kindel will sail for Kenya, East Africa, next summer where Ersal Kindel will head the Industrial Department in the Friends' mission of which Fred Hoyt formerly was head. He was educated in Park College in Missouri, the State Teachers College in Kansas, and at Cornell University. Helen Newlin Kindel, daughter of De Ella Newlin, was educated in Park College and in Ohio State University. They have two children.

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Ralph and Lila Templin, former missionaries to India and directors of the School of Living, Suffern, New York, are opening this summer their own "School of Community Living" near Yellow Springs, Ohio, with a twenty-day work camp from July 11 to 30. Ralph Templin is a professor of sociology at Wilmington College. Interested persons should write him for information.

* * * *

Leonard and Edith Wines and their four children will go to the Friends Mission in Kenya, East Africa, where Leonard Wines will head the Bible Institute. His training was in Marion College and he plans to take further training in an American mission school before sailing. Edith Wines has fine music ability which she will share in the mission. These Friends have served pastorates for sixteen years in Iowa and Texas.

* * * *

The following Friends attended all or part of the Churchmen's Conference recently at Washington, D. C., held for the purpose of issuing the call to peace, printed elsewhere in these pages: Richard K. Bennett, Stephen G. Cary, American Friends Service Committee; C. Lloyd Bailey, E. Raymond Wilson, Friends Committee on National Legislation; Susannah Crowe; Thomas E. Jones, Samuel Levering, Sumner A. Mills and William Merton Scott, of the Five Years Meeting.

NEWS OF OUR MEETINGS

The second annual Christian education conference of Bangor and Honey Creek Quarterly Meetings was held on March 15 in the Liberty Community Friends' church, using the theme of the Christian Education Committee of the

Five Years Meeting, "Grow Up Into Christ." The conference was composed of two sessions—worship periods conducted by Wade Dillavou, Liberty, and Paul Hadley, New Providence, each stressing the need for consecrated teachers and workers. Walter E. Ulrich of the Evangelical United Brethren spoke in the morning on the conference theme. Charles Beals spoke in the afternoon on the parables of Luke 15. This service closed with a dedication service. An evaluation period and sharing of experiences with each Sunday School taking part gave evidence of growth in 1947. Group conferences were held for different age groups with Luella Dillavou of Liberty having charge of children's leaders and Walter Elrich with those of the youth group, and Oscar Johnson, Legrand, for the group of adult teachers.

* * * *

On Easter night the choir of Jonesboro, Indiana, Meeting presented the cantata, *The Glorious Galilean*, to a large audience. In the morning the primary children gave a program at the close of the Sunday school hour. During the hour for worship the boys' robed choir sang two selections, and Delmar Mock preached on the words, "I will arise." Both the Amy Jones and Mary Martha Circles are preparing boxes to be sent to Germany. The Loyal Crusaders are knitting and sewing for the AFSC. Slides showing Friends' work in Tennessee were shown at the last meeting. Several men from this Meeting attended the men's fellowship supper held at the Friends' church in Amboy recently. The children's story hour, held in the basement of the church every Friday afternoon, is attended by about twenty-two boys and girls, ranging from six to ten years of age. Pictures of Palestine were recently shown this group.

* * * *

Vermilion, Illinois, Quarterly Meeting was held at Friends' Chapel, April 10. Ministry and Oversight was addressed by Glenn R. Reece, Yearly Meeting superintendent, who used as his theme, "The Holy Spirit among Elders and Overseers." He said, "The presence of the Holy Spirit in our worship service is vastly more important than any elder, overseer, or minister." The worship service at eleven o'clock was given over to Ward Avery, pastor of Bloomingdale Meeting, for his ministry of music, song, and message. The services, which were largely attended, were held at Friends' Chapel because of damage to the quarterly meeting-house by tornado. A service sponsored by the Christian education committee was held at Newport on Sunday after-

noon and was well attended by the young people, with participation by representatives from six of the ten Meetings. Since the last report, Elwood, Friends' Chapel, and Newport have held special evangelistic services. Lester Figgins, pastor of Watseka Meeting, and Lester Parr, wife and son, who have just come to Friends' Chapel, were in attendance. The Quarterly Meeting fellowship service of Vermilion ministers was held in Newport, March 22.

* * * *

Second Friends Meeting of Indianapolis held a ten-day revival service with Curt and Charlotte Davis in charge. Their ministry in music and simple messages brought increasing awareness of the glory of the Christian walk. The DeMolays were guests on March 7 and took part in the service. The Christian Endeavor held a sing that evening with well over two hundred in attendance. April is being programmed as Christian World Citizenship Month. On the 11th, the Girl Scouts, who hold their meetings in the meetinghouse, will be present as guests, and the Clothing Collection will receive special attention. Lawrence Peery, recently returned from the Conference at Oslo, Norway, will speak on the evening of the 11th. The Boy Scouts, who also meet in the building, will present a program with a motion picture on the 20th. Robert Harrah, Bible School superintendent, has arranged many helpful programs for the work of the Meeting, which has resulted in the building up of the school. Each of the classes have been having social times and interesting programs. The visit of the choir of Carmel Meeting, who have consented to give the cantata, *King Triumphant*, is being anticipated.

* * * *

A drive to begin extensive development of the Quaker Youth Camp at Pine Lake near Eldora, Iowa, was started by the men of Iowa Yearly Meeting at their annual spring banquet in Des Moines, March 30. More than two hundred members of the Men's Extension Movement were present from all over Iowa, and one car load came from Minneapolis. Harold Bacon of St. Anthony, chairman of the development committee, presented the landscape plan and a \$6,000 budget to start the project. The sum of \$1,200 was raised at the banquet, and the financial drive will continue throughout the summer. The lodge is designed with kitchen and dining space to accommodate two hundred persons. A large native stone fireplace in the south end will make an excellent center for group meetings. The lodge is to sit on the highest point of the twelve-acre camp

property on the edge of a steep bluff and command a beautiful view over the Iowa River. It was announced that there is plenty of work now for men interested in contributing labor. This work includes such things as laying out the road and building sites, tearing down old fence, clearing brush and dead wood, cutting firewood, erection of toilets, and making trails.

Murray Johnson, Friends' minister from Marion, Indiana, gave an inspirational talk on the importance of proper guidance for young people. The men of the extension movement left with a renewed sense of dedication to personal Christian living and a deep feeling of responsibility for the care and leadership of the youth in our families and Meetings.

HORIZON

President Truman was urged by the Protestant Council of the City of New York to grant a plenary amnesty to those who violated the Selective Service Act during World War II. "Japanese-Americans were pardoned for refusing to fight in the armed forces because they were evacuated from the West Coast, as they rightfully should be, yet Negroes were not pardoned for refusing to fight in a Jim Crow army in defense of a democracy that is far short of being extended to them. Approximately two hundred conscientious objectors were pardoned, yet thousands of others with similar circumstances were ignored. Only one hundred and forty-seven out of four thousand Jehovah's Witnesses were pardoned."

A "Peace Train," carrying two hundred and fifty clergymen and leading laymen was expected to leave Los Angeles, April 21, for Washington, D. C. It will take to President Truman and other Government officials the ideals of peace sponsored by Protestants, Catholics, and Jews of California and other western states.

* * * *

The Ku Klux Klan, striving to make a come-back in Georgia, appears to be having little success in deterring Negroes from participating in primary elections, hitherto all white. Reports say that Negroes have been voting freely in a number of local elections, in spite of cross-burnings and other threats intended to deter them. In this course they have been supported by statements of Governor M. E. Thompson and leading newspapers, affirming their right to the ballot and strongly condemning efforts to intimidate them. Meantime, proposed Klan parades have been forbidden by authorities in several communities. Said the *Atlanta Constitution* in editorial comment on

the situation, "Georgia Negroes can and will continue to take advantage of the privilege—and the responsibility—of every qualified citizen to have a voice in government. In doing so, they will have the encouragement and support of every American really worthy of the name."

CONTRIBUTORS

LEWIS BENSON — John Woolman Memorial, Mt. Holly, New Jersey.

ROY J. CLAMPITT—New Providence, Iowa.

CAROLYN E. COX—Rural Life Association, Quaker Hill, Richmond, Indiana.

ERCELLE O'BRIAN DAVIS—Spink Arms Hotel, 410 North Meridian, Indianapolis, Indiana.

EDNA HAMILTON,—2636 Fenton Avenue, Cincinnati, Ohio.

CARL SCHRODE—861 Alvord Blvd., Evansville 14, Indiana.

FREDERICK B. TOLLES — Friends Historical Library, Swarthmore, Pa.

FURNAS TRUEBLOOD — Minister, West Richmond Friends Meeting, Richmond, Indiana.

BIRTHS

BEESON—To Sheldon C. and Dorothy Beeson, a son, Harold Eugene, on April 1, in Long Beach, California.

BIGGS—To Eugene and Martha Jay Biggs, members of Jonesboro Monthly Meeting, Jonesboro, Indiana, on January 28, a son, Roland Watson.

HADLEY—To J. Marcus and Marjorie Brown Hadley on April 8, a son, Carle Metcalf, in Whittier, California.

HEAFIELD — To Kenneth and Esther Partington Heafield, a son, John Richard, on March 30, at Sault Ste Marie, Michigan.

TATUM—To Lyle and Elizabeth Tatum of Quakerdale Farm, New Providence, Iowa, a son, Steven E., on March 3.

MARRIAGES

MARSTALLER-HADLEY — Clarabel Hadley, daughter of Milton and Freda Hadley, to Louis J. Marstaller, son of Ernest and Lelia Marstaller of Freeport, Maine, at Springfield Friends meetinghouse, High Point, North Carolina, March 28. Milton Hadley officiated, with the couple repeating their own vows.

MURPHY-COPPOCK — Marjie Coppock, daughter of Norman J. and Edith Coppock, to Jack C. Murphy, on April 2, in the Friends meetinghouse at Jonesboro, Indiana, with Delmar Mock officiating.

DEATHS

BALL—Benjamin A. Ball, aged thirty-seven years, son of John and Eurah Ellis Ball, on March 28, at the St. Joseph hospital in Kokomo, Indiana, following an operation. He was a member of the Russiaville Friends church where services were conducted by Fannie Gentry and Burnie Cook.

HADLEY—Walter Newton Hadley on November 20, 1947, at Chicago, Illinois, following a four-years' illness. He was the youngest child of Newton and Mary Thompson Hadley of Watseka, Illinois, and a birthright Friend, his father being a recorded minister. He attended Earlham College. Surviving are the widow; a son, Norman Hadley; a sister and three brothers. Services were conducted by a nephew, Elmo Clair Hadley, and burial was made in Evergreen Cemetery in Chicago.

OWEN—Joel Elmore Owen of Noblesville, Indiana, aged seventy-six years, on March 30. He was a birthright Friend, the son of James A. and Jane Haworth Owen, and his entire life was spent in Hamilton County. In 1912, he was united in marriage with Rena Haines. He was a loyal member of the Noblesville Meeting. Surviving are the son, John Allen Owen; three granddaughters, Virginia Lee, Francis Victoria, and Ann Elizabeth Owen; and a brother, John Owen, of San Antonio, Texas. Services were held in the Noblesville Friends meetinghouse, with William Cleaver of Carmel, former pastor, in charge.

STONE—Elizabeth Binford Stone, aged eighty-seven years, on December 1, 1947, at Richmond, Indiana. She was the daughter of Joseph and Elizabeth Hill Binford and widow of the late Jesse M. Stone. Most of her life was spent at Carthage, Indiana, where she was an active member of the Friends Meeting. Services were held at Carthage with the pastor, DeWitt Foster, in charge. Surviving are a daughter, Rema S. Allen of Richmond; a sister, Caroline Henley of Indianapolis; a brother, Omar Binford of Greenfield; and four grandchildren.

TERRELL—Albert H. Terrell on March 12, of New Vienna, Ohio, aged seventy years. He attended country school with his sister, Emma, and brother, Orley, and later graduated from Wilmington College. In 1912, he was united in marriage with Mary Hawkins. He served his community all of his life. For twenty years he was clerk of Fairview Meeting, and was trustee of Wilmington College and of the Yearly Meeting. He gave much service to the Grange, and was a charter member of the Farm Bureau. Besides the wife, he is survived by a daughter, Tregenna, and three sons, Warren, Lawrence, and Ben; and eight grandchildren.

WICKER—Mary C. Wicker at her home in Noblesville, Indiana, on February 26. She was a birthright Friend and held

many positions of responsibility in the church. She served as clerk of Carmel Quarterly Meeting for thirty-five years and was chairman of the pastoral committee at the time of her death. She was active in the community and had been a member of the school board. Surviving are the husband, Vern Wicker, and a brother, Calvin C. Carson. Services were held at the Noblesville meetinghouse, with William J. Cleaver of Carmel, former pastor, in charge.

WRIGHT—Addie E. Wright on March 29, aged sixty-three years, at Marion, Indiana. She was a lifelong and active member of Friends and a member of First Friends Meeting of Marion at the time of her death. She was a teacher for many years, having taught at Fairmount Academy in Indiana, Pacific College, Newberg, Oregon; and Friends University of Wichita. Surviving are three sisters, Vida M. Wright, Marion, with whom she made her home; Ora E. Wright, Fairmount, Indiana; Edith Gibson, Swayzee, Indiana; and five brothers, Dr. Harvey A. Wright, Lexington, Kentucky; Mahlon M. Wright, Anderson, Indiana; Lester B. Wright, Sherwood, Oregon; Frank E. Wright, Fairmount, Indiana; and Ralph H. Wright, Marion, Indiana. Services were conducted by her pastor, Murray C. Johnson.

OFFICE SECRETARY DESIRED

Office Secretary desired in Friends World Committee office in Philadelphia—shorthand and typing necessary; interesting work with Friends abroad; five-day week. Write Hannah Stapler, Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

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WANTED: Office secretary for Washington, D. C., Meeting; five-day week; shorthand and typing required. Salary \$1,900 to \$2,000 per year, depending on experience and ability. Write to Herbert M. Hadley, 2111 Florida Avenue, N. W., Washington 8, D. C.

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ENCYCLOPEDIA OF AMERICAN QUAKER GENEOLGY

Five volumes of William Wade Hinshaw's *Encyclopedia of American Quaker Geneology* are still available at the Friends Book and Supply House, although some of the volumes are becoming very limited in number. Don't miss your opportunity to secure a complete set of these wonderful volumes before the supply is exhausted. None of these volumes will be reprinted.

Volume I contains records of Monthly Meetings in North Carolina; volume II records Monthly Meetings in Philadelphia, Eastern Pennsylvania and two Monthly Meetings in New Jersey; volume III records the Monthly Meetings in New York City and on Long Island; volume IV and V records the Monthly Meetings in Michigan.

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- ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.
- BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).
- BROOKLYN, NEW YORK
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.
- CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.
- CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.
Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.
57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting Secretary, Butterfield 9221.
- CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.
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Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.
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First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p.m.
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- Subscription Price \$2.00 per Year
Three Years \$5.00
Single Copies, 10 Cents
Foreign, 75 Cents Extra
- Advertising in the Local Meeting Directory,
5 Cents per line per issue. Other Advertising
rates given on application.
- Make all checks and money orders payable to
Business Department of The American Friend.
Address all correspondence having to do with
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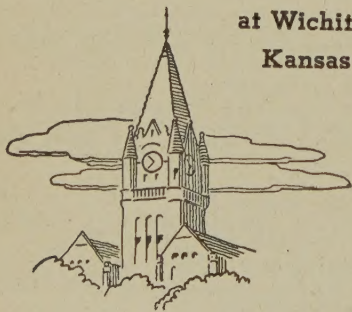
A little incident of a week or so ago will interest our readers. A prominent banker of near-by Stroudsburg was lunching at the Inn and as he came into the lobby he espied two Chinese gentlemen. Thinking they were strangers in a strange land, he courteously spoke to them, asking if he could do anything to help them, etc. No, they had driven up from Washington for the day and were going back that evening. They had a pleasant talk and appreciated the banker's interest and said so. Later the banker inquired who they were and was "flabbergasted" to learn it was the Chinese Ambassador to the United States, the Hon. Wellington Koo, and his good-looking secretary. Mr. Koo is an old guest of the Inn and drove up to arrange for accommodations during the Easter Holidays. "Who's Who" says, "He was the most brilliant student in the history of Columbia University." He holds many honorary degrees and important positions in China and in international affairs and has been Ambassador to the United States since January of 1946. The last time he was with us he was Ambassador on his way to England.

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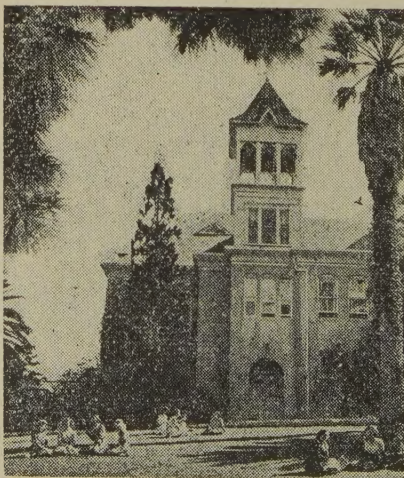
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